

“Why Some Christians Remain Carnal,” Part 1 - 1 Corinthians 6:13-14 – December 12th, 2014

- Today's teaching will be part one of a new series I've titled, "Why Some Christians Remain Carnal."
- Have you ever wondered why it is that some Christians never really seem to grow to spiritual maturity and instead just remain in carnality?
- Thankfully, God's Word isn't silent as to why this happens and perhaps more importantly how we as Christians can keep it from happening.

1. They're not rejected culturally (Verse 13)

13 You say, "Food for the stomach and the stomach for food, and God will destroy them both." The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body.

- v13 Paul quotes another of their sayings, "food for the stomach and the stomach for food." Paul then says; "God will destroy both of them."
- Then, Paul explains why when he says, "The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body."
- Now at first read, this makes no sense whatsoever for a number of reasons not the least of which is that this was in vogue 2000-years ago.

- It's for this reason it's of paramount importance that we bridge this 2000-year gap as it were, and bring this over into our modern day today.
- In order to do that, we need to understand what I'll call the "why" behind the "what," if you will, as it relates to this second of three sayings.
- The first saying was, "all things are lawful," and as we saw last week, 2000-years later this saying has now become, "I'm not under the law."

- That's what the saying was, but why was that the saying? The reason why was so the Corinthians could see what they could get away with.
- In other words, under the banner of, "all things are lawful," they could get away with doing anything and all of the things they wanted to do.
- This is why Paul qualifies it by saying, yes all things are lawful but don't push those lawful freedoms to an unprofitable or unbeneficial end.

- It's also why Paul now needs to qualify this second saying of theirs in that day, which was; "food for the stomach and the stomach for food."
- In order to understand the "why" behind this "what" we first need to take note of what Paul says after he quotes this saying about the food.
- Namely, that the body is not meant for sexual immorality but for the Lord, and the Lord for the body. The question is, what's the connection.

- More specifically, how does Paul make the connection between food and sexual immorality? Answer, the common denominator is appetite.
- Let me explain, the carnal Corinthians were once again, pushing the envelope of their freedom in Christ to an immoral end by saying this.
- They were doing this by connecting the body's appetite for food with the body's appetite for sex saying that God has given us both drives.

- Actually, in a way they are okay up to this point, however, where they go terribly wrong is when they say both appetites should be satisfied.
- The thought was if God gave us an appetite for food that can be satisfied when hungry, so too can the appetite for sex be satisfied as well.
- Lest one think that this would be seen as an obvious sinful stretch one need look no further than to the modern day sayings of our day now.

- By way of example, the saying today goes something like "if it feels good, do it!" Or, "how can something that feels so good be so wrong?"
- In effect, this is what the Corinthian sayings of the day were like such that, if both food and sex satisfy the body's appetites, then just do it.
- Here-in lies the aforementioned "why" behind the "what." The reason "why" they were doing "what" they wanted was because of the culture.

- It's important to understand that prostitution was pronounced and prevalent in that day with both male and female prostitutes in the temple.
- And, it seems that the Corinthians had embraced the cultural norm of, when my body wants food, I eat, when it wants sex I hire a prostitute.
- Of course the problem with this is there's no moral equivalence between satisfying the appetite for food and satisfying the appetite for sex.

- I'll take it a step further and suggest that the reason there's no moral equivalence between the two is because of the fallen nature of man.
- If one is deceived into thinking every appetite can be satiated because this is just how God made me, then you have to release murderers.
- And, you shouldn't stop there because if people are only satisfying their appetites, then you also have to release all the pedophiles as well.

2. They're not focused eternally (Verse 14)

14 By his power God raised the Lord from the dead, and he will raise us also.

- v14 Paul sort of reminds them that one day, God, by His power, is going to raise us from the dead, just as He raised Jesus from the dead.
- To me, this speaks to the much-needed reminder or all of us, that one day; my body and all of its appetites will die, and or be resurrected.
- The point being is that my focus should not be on satisfying the appetites of this body in the temporal, but on that which is yet in the eternal.
- Paul attempting to get them to shift their focus should come as no surprise because this is exactly what the Savior did in Matthew 6:19-34.

Matthew 6:19-34 - 19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! 24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. 25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? 26 Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? 27 Which of you by worrying can add one cubit to his stature? 28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; 29 and yet I say to you that even Solomon in all his glory was not arrayed like one of these. 30 Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? 31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you. 34 Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.